

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

"And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism; having their hearts knit together in unity and in love, one towards another."—MOSIAH 18: 21.

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Price One Penny.



THE JUAREZ STAKE ACADEMY, COLONIA JUAREZ, MEXICO

THE JUAREZ STAKE ACADEMY.

BY ELDER RUFUS D. JOHNSON, OF THE LIVERPOOL OFFICE.

IN the earlier days of opposition to the Church of Jesus Christ of Latter-day Saints, the enemies of truth found one of their most telling points in the assertion that the Church was opposed to the education of its members. The charge was persistently made that "Mormonism" thrived best where ignorance was deepest. The cry is frequently heard to-day from people who will not acquaint themselves with the truth of the matter, in spite of the magnificent refutation made by the position which Utah occupies as second in literacy in all the American Union.

From the inception of the Church, the Prophet Joseph Smith taught most emphatically the necessity of providing the best educational facilities possible for the proper training of the youth of Zion. This teaching was heeded as far as possible, and at every point where the Saints halted for any length of time, schools of the highest order within their means were instituted. This policy was adhered to strictly, and when the Saints finally reached the mountains and established themselves in the valleys, the first consideration after the erection of houses of worship was the institution of schools.

Those who have been reared in England have no conception of the tremendous difficulties which confronted the early settlers of the West; they have no idea of the dreary, desolate sage-brush deserts which abound there, nor can they realize the intensity of the struggle for bare sustenance which the pioneers endured. A corner of the curtain is lifted by the record we have of a time when the community subsisted largely upon the bulb of the sego lily; yet in the face of this and similar hardships, the motto, "The glory of God is intelligence," was accepted by the Saints, and the importance of schools in the acquiring of this intelligence was ever recognized. As a result of this progressive spirit, splendid institutions of learning are to be found throughout Utah—from Logan in the north to St. George in the south, academies and universities have been established which are equal, if not superior, to any in older and more populous communities.

As an illustration and a proof of the above truth, and as a recent example of what the Latter-day Saints are doing in the educational line, consider the Juarez Stake Academy, a picture of which is found on the preceding page. It is situated in Colonia Juarez, a town of six hundred and fifty-four inhabitants, the second in size of the four "Mormon" colonies in Mexico. It was settled in 1886, and lies about one hundred and seventy-five miles over the Mexican frontier. Surrounding it is the most arid and desolate country, yet it stands as a striking fulfillment of the prophecy that "the desert shall blossom as the rose."

It is impossible to describe the utter dreariness of the Mexican desert; to picture the vast expanses where nature has withheld her blessing of rain; where nothing but sand and rocks, dotted by growths of mesquite and cactii meet the eye. In the midst of this barrenness, Colonia Juarez is a veritable oasis in the desert, and its inhabitants have wrested from the soil a livelihood

only by incessant toil and perseverance. In spite of the fewness of their numbers, and the struggles they engaged in ere they could tame the desert, the old motto was not lost sight of. As soon as the first houses were built, an assessment was levied on the principle of an income tax for the maintenance of schools in private homes. Later a building was erected to serve the double purpose of a school and meeting house, but it was soon abandoned as a place of worship, and used exclusively as a school. Subsequently, an academy was organized, and Juarez became the educational center for the surrounding country. The old building became too small to accommodate all who sought the benefits of instruction there, and the people, with their enterprising spirit, began the erection of the structure shown in the illustration. It was designed and constructed solely by local talent, and contains every latest convenience and advantage which makes it first class in every particular. The building comprises seventeen large rooms, including a fine library, a beautiful assembly room, and a thoroughly up-to-date laboratory. The academy is maintained by appropriations made by the General Church Board of Education, but the elementary schools are supported by voluntary offerings of the people, each man paying in proportion to his earnings on the principle of the income tax mentioned above.

The Juarez Stake Academy stands as a lasting monument to the determination of the Latter-day Saints to keep abreast of the times on educational matters, and as a testimony to the world that they are truly a progressive people.

JOSEPH SMITH AS EDUCATOR.

BY ALFRED OSMOND, PROFESSOR OF ENGLISH, BRIGHAM YOUNG UNIVERSITY,
PROVO, UTAH.

(Concluded from page 260.)

III.

It requires a life-time to obtain an education such as I have described. Getting an education is identical with becoming saved. Those who "endure to the end" are to be saved. It is true that in one sense we begin mortal life in a saved condition. The little child is guiltless. Condemnation presents no claims against innocence. But as children begin to understand the difference between right and wrong, they begin to be lost to the extent that they yield to the wrong.

The saving process should, therefore, be introduced early in life that the disasters of sin may be avoided. It is much easier to avoid sin than to subdue it after it has made so many great conquests over the human soul. Joseph Smith understood this and explained that the saving process should begin early in the life of a child.

"And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism, and

of the gift of the Holy Ghost by the laying on of the hands when eight years old, the sins be upon the heads of the parents." (Doc. and Cov. 68: 25.)

"And again, you shall be ordained to assist my servant Oliver Cowdery to do the works of printing, and of selecting, and writing books for schools in this Church that little children also may receive instructions before me as is pleasing unto me." (Doc. and Cov. 55: 4.)

Parents are thus made responsible, as they certainly should be, for the proper training of their children. As soon as they manifest the capacity to obtain knowledge, instruction that will lead them eternal life should be given. The introduction to the process of becoming saved is plain and simple: faith in God and His Son Jesus Christ, repentance of sins, etc.

Had Joseph Smith neglected to provide ample means for the education of children, his system would have been very incomplete. Had he placed more emphasis on the study of history, language, geography, etc., than on the elementary conditions of obtaining divine knowledge, he would have simply followed well established precedents. Having, however, established a proper foundation, he goes on to explain that his students must be conducted into all the fields of knowledge. They are not to be so captivated with the beauty and dignity of the spiritual idea as to become impracticable. On the other hand, his system provides that the justification of the practical is found in its inestimable contributions to the ideal. His students are not to be seduced by the wealth and splendor of the means of life.

As they move with firm and unfaltering step toward their worthy ideal, they are becoming great, because they are becoming strong and pure and brave. They feel it incumbent upon them to live the very best life that they are capable by nature of living. This life gives due attention to the law of self-preservation, but it also recognizes the fact that self-sacrifice is a higher law—that self-sacrifice is really an ideal form of self-preservation. They are very careful to put the emphasis on the higher law. Selfishness impoverishes the soul, but self-sacrifice adorns it with the wealth of celestial glory and immortal life. If they understand the educational system of their great teacher, they know that giving cannot impoverish the soul. Giving is an ideal form of receiving. Not in the sense that you give something now that impoverishes you, but that in time God rewards you for your generosity by giving you something more valuable. This may be one effect of generous giving, but the vital-point in the process is that generous giving involves the exercise of one of the noblest activities of one's nature, and spiritual growth is the reward.

One of the greatest incentives to learning that has ever been given to man is found in the following promise:

"Whatever principles of intelligence are attained in this life will rise with us in the resurrection. And if a person gains more knowledge and intelligence in this life, through his diligence and obedience, than another, he will have so much the advantage in the world to come." (Doc. and Cov. 130: 18, 19.)

Many will doubt the validity of this promise. This fact, however, does not decrease its value. This is an age of scepticism. I am convinced, however, that most people still believe in the immortality of the soul. If the soul is immortal, why should it seem strange that knowledge is eternal? An immor-

tality that does not involve memory can hardly be real; it certainly cannot be of any value. I must remember that I am I, in order to get the benefit of my experiences and to recognize my friends. It is true that there has been a lapse of memory in my transition from the pre-existent state to the present one; but, even in this case, I have no reason to believe that I shall never be able to recall the experiences of my pre-existent state. They even come to me now in my best moments. It is true that their forms are shadowy and vague, but this is because they are spiritual experiences, I feel certain that some day they will come back to me in all the splendor and vividness of their native glory. But in the resurrection why should I remember who I am, and still forget what I am? Those principles that I have learned are not longer separate, abstract principles. They are wrought into the inner fibres of my constitutional life. Those actual experiences are no longer isolated facts. They have become part of my structural self. When I rise from the couch on which I took my long and peaceful sleep of death, I must come forth with my knowledge and experiences with me.

I blame no man for having rational doubts. The justification of doubt is found in the fact that false doctrines as well as true ones are presented to the mind. Doubt may be so used that it becomes an instrument of service in separating the false from the true. It does no one any good to believe that which is not true. This is, in fact, an understatement. It does positive injury. We should remember, however, that it does no man any good to doubt the truth. There is a God. I, of course, understand that the fact is not established by my statement. But my knowledge that there is a God helps me, because, as a matter of fact, there is a God. The soul is immortal. Knowledge is eternal. Joseph Smith taught these principles. When one comes to know that they are true, they make contributions of inestimable value to life. According to this doctrine, my learning is of eternal value to me. It teaches me how to live before I die. But as I am to live after the resurrection, it teaches me how to live in that future state of existence.

In the light of the ideal that I have defined in this paper, I cannot excuse the ignorance of an educator. I expect the teacher to make his instructions practical; but, if he loses sight of my ideal, I shall dismiss him from service. The man who is educated in the way that I have indicated he should be, will be strong in the hour of temptation and valiant on the great battlefield of life. He not only believes that God exists, but he loves Him and trusts Him. He is, in short, a practical idealist, and his capacity for service is not impoverished by imperfect vision or sordid desires.

IV.

An adequate system of education must provide a proper form of government. Modern educators have made a great improvement in methods of instruction. The question of government, however, is still unsolved in many of the great schools of our country. If the system of education established by Joseph Smith has the internal harmony and external comprehensiveness that I have claimed for it, it must have something authoritative to say on this important subject. An evasion of the question would indicate moral weakness and cowardice. A false step here would impoverish the utility of the whole system. This is true, because there is nothing in this life more important

than government. The monarchical form of government is not the ideal type. The aristocratic type seems to suggest improvement, but it is a mere make-shift at best. When we come to the popular forms of Republicanism and Democracy, we hastily conclude that these must be ideal types of government, because the source of authority is with the people and the majority are always in power. But the question of how the people are governed is far more important than the question of who is to govern. If government officials are just and intelligent, the question of numbers is to be determined by the amount of work to be done.

While it is perfectly true that some of our social and civil interests must be under the direction of these institutions of government, the ideal form is not found in any of the types named. The ideal form of government is self-government. Home government does very well, but it improves in form as it becomes centralized into self-government. When Joseph Smith was asked how he governed his people so successfully, he simply said, "I teach them correct principles, and let them govern themselves."

It is amusing to hear strangers attempt to account for the unity of the Latter-day Saints. They dislike to admit that the leaders of the Church are intelligent, but they are forced to do so in order to explain the conditions. The leaders are impostors and the people are sincere, but ignorant, these critics say. The people, however, love their leaders and are not easily deceived by others. It is strange indeed that such mechanical explanations should satisfy any one who has sufficient mentality to trace ordinary effects to their actual causes. The true explanation is that in the Gospel of Christ men are always taught correct principles and commanded to govern themselves.

Why should I not have the government of myself in my own hands? Am I not better able to attend to this matter than any one else? Even if some one could govern me better than I can govern myself, it is a sin to put me out of employment. The serious business of my life is to govern myself, and I can never amount to much in this world or any other until I learn the art of self-government. A man who can govern himself, and is willing to do so, is entitled to all the liberty that he needs in the educational process of becoming saved. Just as fast as the child shows the capacity and inclination to govern himself, the restraints of protection should be removed, that he may assume personal responsibility for the conduct of his life.

This principle of government taught by Joseph Smith is in harmony with all his other educational principles. The Gospel itself is a "perfect law of liberty." Restraints are not placed upon men who have the capacity and the desire to do good. They themselves have a delicate sense of propriety and do not require artificial and unnatural means to keep them in the line of right conduct. Joseph Smith understood this. His system of education is both practical and ideal. It regards the whole world as a university of life. The faithful student in this school is destined to become, in the best sense of the word, an eminent scholar, and to be crowned with celestial glory and immortal life.

THERE is no beautifier of complexion or form, or behavior, like the wish to scatter joy and not pain around.—RALPH WALDO EMERSON.

LONDON ELDERS INTERVIEWED.

A REPORTER of the *Daily Dispatch* has been interviewing the Elders in London, with the following result which appeared recently in that paper:

"At the end of a quiet row of villas off Stoke Newington Road, London, is the hub of the Mormon mission in the south of England—a hub supporting five and twenty spokes in the shape of five and twenty earnest, quiet, self-contained young Americans.

"The London conference has five hundred and sixty-four members,' a *Daily Dispatch* representative learnt from Elder Miles L. Jones. The information was given at the Stoke Newington headquarters, and the speaker was one of the most prominent Mormon missionaries in England. In Utah he is a well-to-do coal and ice merchant. Of the other missionaries present, one was a farmer's son, another a weather bureau clerk, a third an ironmonger, and a fourth a clerk.

"Our missionaries,' Elder Jones explained, 'are drawn from every class, but not one of them is paid a penny for his work. That is why our most bitter opponents are the professional clergy of other churches.'

"The missionaries, it appears, live very much like any other workers for a religious cause, except that they abstain entirely not only from intoxicants and tobacco, but also from tea and coffee. The method in which they put most faith is house to house visitation.

"And although we have plenty to put up with, we are very well received on the whole,' replied a pleasant, open-faced young Yankee. 'It is the men we get most opposition from. They fancy we have come to carry off their wives. As a matter of fact, polygamy has been unknown among the Latter-day Saints since 1890. Not a single member since that date has married more than one wife.'

"The missionaries as a body are, it seems, very well satisfied with the reception of their doctrines in England during the past few years. The Book of Mormon—that amazing specimen of literature—has had a wide circulation, and is now selling really well in some quarters of the Metropolis.

"Elder Jones tells how on many occasions he has been met by the query—Isn't your object to get a lot of girls and a few men to go out and live in Salt Lake City?

"That is exactly the opposite to what we really want,' he said, when the question was put quite bluntly by the *Daily Dispatch* representatives. 'We want our converts to stay in England and make more converts. Don't you think a 25 cent "ad." would fetch a whole shipload of girls any day?'

"One of the reasons why our numbers are so small in England is that when an Englishman gets converted he is nearly always anxious to go over to Utah. But a fair number come back as missionaries.

"England has given one hundred and twenty-five thousand converts to the Church, and is far more ready than America to hear calmly and then think over our message.

"Among the most enthusiastic members of the London congregation are several wealthy women, and some of the Elders hold prominent positions with large city firms."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 3, 1906.

EDITORIAL

TWO ROADS: A LETTER TO A FRIEND.

I WANT to talk to you to-day as friend talks to friend. I want to speak in all plainness that cannot be misunderstood on that which lies nearest my heart regarding you, and all my brothers and sisters of the human race.

Our conversations on the principles of life and salvation of late have not been at all satisfactory. They have been altogether too desultory, pointing out no errors, arriving at no conclusions, establishing no truth. You have persisted that our religions are very much alike: I am a good Christian, you are a good Christian, we are all good Christians together. Our differences are of minor importance, you say. We are all traveling toward heaven, only by slightly varied means and on different roads; there are many roads leading to that objective point, even as "all roads lead to London."

Don't think that I depreciate this good opinion you have of me and the Church to which I belong. It is refreshing to meet with those who, knowing of our bad repute in the world, still receive us as fellow Christians; but yet, I fear that this good fellowship sometimes acts as a bar to progress along the lines of discrimination between truth and error, because we are fearful that conflicting religious opinions might break friendship's ties.

Now, as you know, I do not agree with you on this going to heaven by different routes. If the roads on which we are traveling both reach to heaven, then they cannot be parallel, but must be coming together towards a common center. Some time they must meet or both lines can never reach the same point. If this is true—and the proposition is self-evident—then it certainly would be better if we and all who are traveling with us could meet and join forces before the ultimate point is reached. Or in other words, the sooner the necessary unity is reached the better it will be for us all. You stated once, if I remember rightly, that these disagreements were simply differences in view points. "I am on one side of the object—figuratively speaking—and you are on the other. I see it in one way, you see it in another. Both are right." That argument might do if this question of religion of which I am talking were simply a matter of opinion; but it is not—it is assuredly a matter of action, and if the directions on my side tell me to go east, and those on your

side tell you to go south, then if we follow them we would get further apart, rather than get closer together.

It is right here where the great difference is between your church and the Church of Jesus Christ of Latter-day Saints. Your doctrines tell you to do or not to do thus and so. My faith leads me to do things quite the contrary. Now, here is a conflict. Both cannot be right—that is, still using the figure. With such contrary lines of action we would never arrive at the same point.

You say that you are satisfied with what you have—satisfied that you are right; but you will not say that I am wrong. On the contrary, I say that I am right and that you are wrong in many things. This is egotism on my part, you might reply. Not at all, it is merely consistency. Noah said he was right, and all others were wrong. Was such a statement sublime egotism? The world, no doubt, thought and said so. Jesus said, "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." That was narrow bigotry, wasn't it? Why weren't all the good and the honest of the sects around Him also going by their various roads into the kingdom?

Believe me, dear friend, I only wish to be narrow enough to be able to walk in the "way," though when so walking my heart swells as wide as eternity for those who are not with me. I can help them only as they will let me. When they say, "You go your way and I shall go mine," what can I do? God has given to all free agency, and they choose what they will.

Don't think because I say you are wrong in some things that I condemn all. Your church, in common with all others in this land, has much truth in it, and I am pleased to say that your modern preachers are adding more truth to their dogmas year after year, so that in time it may be that they will arrive at the whole, by accepting the pure Gospel of Christ as it was taught anciently and is preached to-day by the Church of Jesus Christ of Latter-day Saints. I hope so; but meanwhile, the years are going, and we are going with them. Why not accept now? At least why not give the matter serious attention? Such a claim as the Latter-day Saint Elders bring to you is worth investigation. It is worth testing to the uttermost. Lately, when I have attempted to talk about the Gospel principles, you have not welcomed it. Such talk worries you, destroys your peace of mind. Don't you know that unnatural growths cannot be cut away without some pain? Narcotics deaden so that there is no feeling in the body. Sins, both those of commission and those of omission, have the same effect upon the soul. Let us have truth at all costs. Let us get into the straight and narrow way, even if to do it we have to disturb the pleasantries of life, to cause upheaval in the smooth places, and to make readjustments of all our affairs.

And now in order to help you to see the truth of my statement that we are on different roads, I am going to ask you some questions and point out to you briefly some of our differences of faith and practice. This is not done in a spirit of criticism, but simply as a matter of comparison between what I believe is the wrong way and the right way.

First, then, the God we worship. Is He the same? Here, at the very foundation of religion, this is important. I presume that you believe in the generally accepted idea of God, held by the majority of Christian sects, that He is a being "invisible, without body, parts, or passions." I quote from the

Westminster Confession, which I understand is accepted by your church as an authoritative exposition of your beliefs. The Latter-day Saints differ from this belief, as they believe that God has the body, parts, and passions attributed to Him in the Scriptures. I do not intend here to discuss which of these views is the true one, as this is not my object in this letter.

The confession teaches that God made the world and all things therein out of nothing. It is hard to conceive of an intelligent being believing this. We believe that the elements are eternal, and that God controls them at His will.

I think we differ regarding the nature of faith in Christ. The orthodox Christian believes that salvation is secured through faith alone. We believe that there is no virtue in faith unaccompanied by works, for it is then dead, being alone.

On the subject of repentance we would not perhaps disagree much.

You believe in sprinkling little children. We believe in baptizing persons at an age when they are capable of knowing what they are doing. Baptism is for the remission of sin. Your church teaches that a newborn infant is sinful, and therefore should be baptized. We teach that such a child is incapable of sinning—"Of such is the kingdom of heaven"—therefore not a proper subject for baptism. You believe that the original sin, brought into the world by our first parents, rests upon all. We believe that although sin is in the world, man is responsible only for that which he alone commits. "As in Adam all die, so in Christ shall all be made alive." What Adam brought into the world Christ took or will take away. Baptizing an infant virtually says that Christ's atonement did not reach even the innocent. We believe in immersion as the only proper mode of baptism. Where in your Bible do you find any other?

We believe that the Holy Ghost is imparted to the baptized believer by the laying on of the hands of an authorized servant of God. I do not know what your belief is on this matter.

You belong to a church that has not the complete organization spoken of in the Scriptures. I belong to a Church "built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone." You believe that apostles and prophets were only for the primitive church. We believe that these officers were set in the Church "for the perfecting of the Saints, for the work of the ministry . . . till we all come in the unity of the faith"—a condition not yet reached, else why this discussion?

We believe that the Holy Ghost has not lost its power, but its operations to-day are the same as it ever was, depending on the faith of the believer. Some of these manifestations are tongues and their interpretation, prophecy, revelations, healing. I have never heard that these things are believed in by your church members.

In this connection a word about the Bible. You believe that revelation from God in the sense of making scripture ceased for good and all some nineteen hundred years ago. In fact, a passage in the Confession virtually closes the mouth of God forever. Listen: "unto which (the Scriptures contained in the Bible) nothing at any time is to be added, whether by the Spirit or traditions of men." Think of that for a moment—no matter how necessary it may be for God to reveal some truth or to send some message of salvation to

His earthly children, they could not be received—no, not even if it came by “new revelations of the Spirit.” Is not such a declaration terrible? But, excuse me, I was not to argue.

“We believe all that God has revealed, all that He does now reveal, and we believe He will yet reveal many great and important things pertaining to the kingdom of God,” was taught by Joseph Smith. You’ll admit there is some difference here, I am sure.

I could go on thus and enumerate differences, but space will not permit. I think you will find that we differ on the matter of divine authority to administer in the saving ordinances of the Gospel; on the question of pre-existence; on salvation for the heathen, and for the dead, etc.; but perhaps the greatest difference of opinion is regarding the mission of Joseph Smith. We bear testimony that he was a prophet of God, divinely inspired and commissioned to organize His Church again on the earth. This belief is vital to our faith in what is called “Mormonism.” You do not believe in Joseph Smith. Here, at last, if not before, we come to the parting of the ways. But what if he was a prophet, and God has sent him, as we claim? What will be the consequences to you, dear friend, and others like you, who have heard this testimony and passed it by as not worth investigating? What excuse will you have for not receiving God’s messenger? It will not do to say that you were afraid of impostors, for this one came to you and said: “Do not take my word, investigate, study, and then ask God about it. The answer He gives you will be sufficient.”

Once more—you see I do not know where to stop—what does your religion teach you of your past, your present, and your future? I shall not attempt to state that because I have never yet received a satisfactory answer when I have asked such questions; but my religion, the blessed restored Gospel of Jesus Christ, tells me that I am a child of the Eternal Father; that I lived with Him before I came here; that I am here to obtain a body and experience in it; that some day, if I am faithful, I shall again take my body into the glorious region where God dwells, and I will go on and on until I, as son, become like my Father; that the ties of love formed here by the authority of God will continue in the worlds to come; that the words husband, wife, father, mother, children, will retain their earthly signification, glorified, of course, with the perfection of heaven—all this, and vastly more which I can see by the aid of the Spirit of God, but which my pen is unable to write.

Believe me, there *is* a difference between the roads which we are going. The whole civilized world is with you on your way, but at me it points the finger of scorn. This, of itself may mean nothing, but combined with all that which I have pointed out it is significant. It is hard to be unpopular, to lose the good opinion of our friends, to suffer persecution in many and various ways, but what is it all compared to being on the road to eternal life and light? “What shall it profit a man if he shall gain the whole world, and lose his own soul?”

N. A.

THE headquarters of the Grimsby conference have been changed to 13 Derringham Street, Hull.

Releases.—President Edward M. Rowe of the Irish conference was honorably released and returned home per s.s. *Arabic*, April 27, 1906. Elder Rowe has been laboring for some time among his relatives in Wales, hence the reason his release has not been published heretofore. Elder Avern R. Poulton of the Birmingham conference is honorably released to return home per s.s. *Cymric*, May 11, 1906.

Departures.—On Friday, April 27, 1906, the following missionaries sailed for Boston per s.s. *Arabic*: Great Britain—Edward M. Rowe, Walter G. Paul, William J. Yard. From Switzerland and Germany—George M. Bahr, Michael Beus. From the Netherlands—Jacob H. Trayner, Delbert E. Wilcox, Derk Koldewyn. From Scandinavia—Orson Magleby, Lauritz A. Lauritzen, Hans C. Hansen, George C. Sorenson, Chris. P. Larsen, James C. Jensen. With the company, which was in charge of Elder Edward M. Rowe, were one hundred and six Saints.

FROM THE MISSION FIELD.

A Harvest at Walsall.—The following good news comes from Elder George Hilton, of the Birmingham conference:

"Another baptismal service was held at Walsall, April 29, 1906, when ten honest souls were led into the waters of baptism and immersed for the remission of their sins, Elder George Hilton officiating. At 2:30 p.m., a meeting was held at the Central Hall, where the converts were confirmed under the hands of President William Noble, Elders George Hilton and David C. Ure. We wish to thank the brethren and sisters who rendered us valuable assistance at the ceremony. We feel encouraged by the bright outlook for another harvest of souls in the near future."

Another Heart Softened.—We have received the following from Elder Luther S. Foss of the Nottingham conference:

"Elder Frank Walters and myself arrived in Coalville about five weeks ago, and found that the people had a very bad impression of the 'Mormons' and their religion. We were told by some that it would be impossible for us to remain in the town, and we were finally threatened that if we did not leave the neighborhood we would be thrown down a coal shaft. Realizing that the Lord had sent us here, and that there was work to be done, we went to the chief of police, explained our mission, and asked permission to hold street meetings in the town. He very kindly replied, 'If you can do the community any good, go ahead and God bless you.'"

"Our first meeting was attended by a very large crowd, which increased after two local ministers joined the throng, calling us vile names and distributing Jarman's anti-'Mormon' tracts in abundance. They also warned the people not to listen to us, but to drive us out of the town, for we were there for no good purpose. The crowd increased and were beginning to be influenced by our opponents, but we told them we only wanted thirty minutes, and if we did not preach the Gospel correctly from the Scriptures, we would

leave the town. After we had concluded, several of the old citizens told of the good our people had done thirty-three years ago, when they opened up free schools, to which many of the older people of the town were indebted for their education. After this the people seemed willing to listen to us, and seemed pleased when we told them we were going to hold meetings every night on the market, weather permitting.

"The next day while tracting I met one of the ministers who had opposed us. I walked into his garden where he was sitting, and handed him a bound copy of 'Rays,' asking him to read the same. Upon finding out what religion I represented, he said that the book was a pack of lies. I told him he was mistaken, and that if he could prove one principle of the Gospel wrong, I would give up the whole work. He said, 'As long as God gives me breath I will oppose "Mormonism."' Then he invited me into his library where he produced several books written by people who were prejudiced and who were unacquainted with the true spirit and genius of the Gospel. I told him the allegations of evil made by the writers of the books were false, and in a conversation of one and a half hours duration, I explained the true conditions to him. At the conclusion he said, 'God bless you, my boy! I shall never oppose the Latter-day Saints again. Come and see me again—my door is always open to you.'

"Our meetings are well attended, and we have quite a number of investigators. We hope soon to add some souls to the Church by baptism."

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson for May 13, 1906.

14. PRIESTHOOD.

1. The Savior an Apostle and High Priest. Heb. 1: 9; 2: 17; 3: 1; 4: 14, 15; 5: 5-10; 6: 20; 7: 17, 21, 28; 8: 1; 9: 11.
2. The Melchisedek Priesthood. Gen. 14: 18-20; Psalm 110: 4; Heb. 7: 1-7; Alma 13: 7-19; Helaman 8: 18; Doc. and Cov. 84: 6-42, 111; 107: 1-39, 58-84; 89-98; Moses 6: 7, 67; 8: 19; Abraham 2: 6, 9-11.
3. The Aaronic Priesthood. Exodus 28: 1; 29: 44; 30: 30; 40: 13-15; Numbers 3: 10; Deut. 21: 5; II Chron. 31: 4-12; Doc. and Cov. 84: 13, 18, 26, 27, 107, 111; 107: 1, 6, 13-17, 20, 61-63, 85-88; 124: 42.
4. The Covenant of the Priesthood. Doc. and Cov. 84: 33-48.
5. Authority of the Priesthood to be exercised in righteousness. Doc. and Cov. 121: 18-21, 34-46.

THE MANCHESTER CONFERENCE.

THE semi-annual Manchester conference was held Sunday, April 29, 1906, in the Hulme Town Hall, Manchester. There were in attendance, President Heber J. Grant of the European mission, President James W. R. Hurst, and eighteen traveling Elders of the Manchester conference.

The morning session commenced at 10:30. The clerk read the statistical

cal report for the seven months ending March 31, 1906, after which President Hurst welcomed the Saints and friends to the conference, and presented the general authorities of the Church, mission, and conference, all of whom were unanimously sustained.

Elders Nicholas C. Hair, James A. D. Challis, and Walter B. Muir spoke briefly on Gospel principles, and bore their testimonies. President Grant occupied the remainder of the time.

The afternoon session commenced at two o'clock. Elder John W. Stubbs spoke upon the necessity of revelation. Elder John L. Riley spoke upon the apostacy from the teachings of Christ. Elder Milton E. Purdy bore testimony to the divinity of the mission of Joseph Smith. Elder Charles A. Shaw spoke upon the second coming of our Lord and Savior.

President Grant spoke very forcibly for an hour refuting the false charges made against the Latter-day Saints, and related instances of honest persons being converted to the truth.

At the evening session President Hurst spoke briefly upon the "Mormon" doctrine of deity. Elder Francis M. Davis bore testimony to the divine mission of the Prophet Joseph, and was followed by Elder Ambrose Hibbert, who spoke briefly upon the divine authenticity of the Book of Mormon.

President Grant related instances proving the loyalty of the Latter-day Saints to their country, also bore a powerful testimony to the truthfulness of the Gospel, the gifts of the Holy Spirit being manifest in the Church, and the divine mission of Joseph Smith, the Prophet.

During the afternoon and evening services solos were rendered by Elder Davis and Mrs. Thompson, which were highly appreciated.

Notwithstanding the inclement weather the meetings were well attended, there being over four hundred at the evening service.

HENRY C. GWILLIAM, Clerk of Conference.

THE CONFERENCE AT ZURICH.

THE following letter of instruction to those who contemplate attending the conference at Zurich, May 27, 1906, has been received:

Elders purchasing tickets to this part of the Continent can buy regular ticket to (Basel) Bale, on the Swiss boundary. Buy Swiss Rundreise there, which permits holder of ticket to see all of Switzerland, and take up regular ticket again at Chiasso, on Italian boundary. This will agree with the trip which the Swiss and German Elders are taking. The Swiss Rundreise, Abonnement, is good for fifteen days, and if ordered by letter from Basel, two full days notice must be given. These tickets are issued at the London Agency of the Swiss Federal Railways, 13 Shaftsbury Avenue, W., and reliable information can be obtained from The Continental Traffic Manager, L. B. and S. C. R., London Bridge Terminus.

An unmounted photograph of the passenger is required to be affixed to each ticket before issue. When applying for tickets passengers must indicate the date they wish the period of availability to commence. A maximum delay of eight days can be allowed between the date of issue in England, and the date

from which the period of availability commences in Switzerland. A deposit of five francs is required, but will be refunded if ticket is given up not later than the morrow of the date of expiration of ticket.

This Swiss ticket allows the holder to ride on all the boats and railroads in Switzerland. One can ride the entire time, if he so chooses, as the ticket covers every spot in Switzerland, and the same ground can be traversed as many times as the traveler wishes to go over it. The cost of the ticket, with deposit included, is £1 16s. This ticket is third class.

The Priesthood and council meetings will be held on Monday and Tuesday, May 28-9.

Hoping to see a large number of you over to our conference, I am,

Your friend and brother,

SERGE F. BALLIF.

CURRENT COMMENT.

Cure for Stinginess.

A SMALL church was sadly in want of general repairs, and a meeting was being held to raise funds for that purpose. The minister having said that to do the work \$500 would be required, a very wealthy (and equally stingy) member of the congregation rose and said he would give \$1. Just as he sat down a lump of plaster fell from the ceiling and hit him upon the head, whereupon he rose hastily and called out that he had made a mistake—he would give \$50. That was too much for an enthusiast present, who, forgetful of everything, called out fervently, "O Lord, hit him again!"

Church Fights in France.

THE new law separating Church and State in France has unfortunately been responsible for serious conflict between the police and the people in many quarters of Paris. Twenty-eight churches, including some of the most celebrated in Paris, were visited by the officers of the law in order that the inventory clause of the Act might be enforced. Only in the case of eleven or so did the inspectors succeed in carrying out their mission. At the church of St. Roch scenes of extreme violence were witnessed. The Government representative was hustled out of the Madeleine and thrown into the road.

The Force of Faith or "Will."

"THE truth that faith is a mighty force is now accepted more generally than ever," says the *Deseret News*. "A French writer explains that by the operation of the 'will' miracles sometimes occur. The lame, the blind, and the crippled so earnestly will that they should be cured that, when they are persuaded that a means of curation is available in the form of a shrine, or what not, the healing follows as a matter of course. 'The forces of our soul, properly directed,' says the writer, 'can render us wonderful service, even in the matter of prolonging life.' It was Goethe who said that 'man can command nature to eliminate from the body all matters that cause suffering.' These speak of 'will force' as the operating force. The Scriptures call this force 'faith.' But the two different terms seem to refer to the same thing. Only 'faith' is a more correct expression than 'will.'"

The Latest Motor Car.

"THE new motor car which has been built for Mr. G. W. Perkins, the American millionaire, puts all others in the shade," says the *Liverpool Post and Mercury*. "It has a drawing room and a bedroom. The former is furnished elegantly, and has revolving chairs, fastened to the floor. The bedroom has a couch and a complete dressing table. There is an electric light over the couch, so that when reclining the millionaire may read comfortably. There is a megaphone over the head of the chauffeur, connected with speaking tubes to various portions of the car, so that commands may be passed without moving. Electric heaters warm the apartments throughout, and at the back there is a dainty little cooking kitchen. There is a roll-top desk in the passage-way, and Mr. Perkins uses this on his journeys for his correspondence. The car cost the mere trifle of £5,000, and in case Mr. Perkins wants a run for mere enjoyment he is having another car built of an ordinary pattern."

KEEP A'GOIN'!

"If you strike a thorn or rose—keep a'goin',
 If it hails or if it snows—keep a'goin',
 T'aint no use to sit and whine
 When the fish ain't on your line,
 Bait your hook and keep on tryin',
 Keep a'goin'!
 S'pose you're out of every dime—
 Gettin' broke ain't no crime—
 Tell the world you're feelin' prime,
 But keep a'goin'!"

SELECTED.

DIED

FIELDING.—At Sheffield, April 7, 1906, Elizabeth Fielding, aged 72 years.

EVERARD—On April 13, 1906, Sister Sarah Everard, in London. Interment in the Abney Park Cemetery, April 18, 1906. Sister Everard was perhaps the wealthiest member of the Church in England, and for fifteen years or more her magnificent home in London has been open to Elders from Zion. Many important meetings have been held there, and many a needy missionary or other person has had occasion to bless the hand of this sister. She has been to Utah twice, and it is stated that from a dozen to fifteen persons residing there have been made beneficiaries of her will.

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